A

Sermon of the benefite of Contentation.

By H. Smyth.

Taken by Characterie.

LONDON.

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To The Reader.

THer camete my handes (gentle Reader) the copie of a Sermon, which intreateth of couetouſnes, which though it were not the authors minde or conſent that it ſhoulde come foorth thus in market, yet conſidering that it is a doctrine ſo neceſſarie for theſe dayes, wherein it ſaid, that Charitie ſhall waxe colde, I thought good to commit it to the preſſe, preferring the profit and vtilitie of many in publiſhing it, before the pleaſure of the Authour in concealing it.

6 JU 62

A SERMON TAKEN by Charactere.

1. *Timoth.6.6.* Godlineſſe is greate gaine, if a man can bee content with that he hath.

BEcauſe whē we preach we know not whether we ſhall preach againe, my care is to chooſe fit and proper textes to ſpeake that which I would ſpeake, and that which is neceſſary for you to heare. Therefore thinking with my ſelfe what doctrine were fitteſt for you, I ſought for a text which ſpeakes againſt couetouſnes, which I may call the Londoners ſinne. Although God hath geuē you more then other, which ſhould turne couetouſneſſe into thankfulneſſe: yet

as the Iuie groweth with the Oke, so couetousnesse hath growen with riches: & who is within these walls which thinks that he hath inough, though there be so many that haue too much? As the Israelits murmured as much when they had Manna as when they were without it, so they which haue riches couet as much as they which are without them, that conferring your minds & your wealth together, I may truly say, this Citie is rich, if it were not couetous. This is the deuil which bewitcheth you, to thinke that you haue not inough, when you haue more then you need. If you cannot chuse but couet riches, I wil shewe you riches which you may couet. Godlinesse is great riches. In which words, as *Iacob* craued of his wiues and his seruants to giue him their Idols, that he might bury them, so *Paule* craueth your couetousnes, ỹ he might burie it, & that ye might be

Gene. 35.4

be no loosers, he offereth you ẏ vantage, in stéed of gaine, hee proposeth great gaine. Godlines is great gain: as if he should say, Wil you couet litle gaine before great? You haue found litle gaine by couetousnesse, you shal find great gaine by godlynes: you haue found litle ioy in money, you shal find great ioy in ẏ holy ghost: you haue found litle peace in ẏ world, you shal find great peace in conscience. Thus séeing ẏ world striue for the world, like beggers thrusting at a dole, Lawyer against Lawyer, brother against brother, neighbor against neighbor for the golden apple, that poore *Naboth* cannot holde his own, because so many *Achabs* are sick of his vinyard: when he had found the disease, like a skilfull Phisitian, he goeth about to picke out the greedy worme which makes men so hungrye, & sets such a glasse before them, ẏ will make a shilling seeme as great as a pound, a Cottage seeme as faire as

1, King, 21,

faire as a Pallace, a Plough seeme as goodly as a Diadem, that hee which hath but twenty poundes, shall be as merry as he which hath an hundred: and he which hath an hundred shall bee as iocund as he which hath a thousand: and he that hath a thousand, shal be as wel contented, as he which hath a million: euen as Daniell did thriue with water and pulse, as well as the rest did with their wine and iunkets: This is the vertue & operation of these words, if you hear thē w the same spirit ỹ *Paule* wrot thē they wil so work vpon your harts, that you shall goe away euery man contēted with that which he hath: like *Zacheus*, which before he had seen Christ, knewe nothing but to scrape, but so sone as he had heard Christ, al his mind was set vpon giuing: this was not the first day that *Zacheus* seemed rich to others, but this was the first day that *Zacheus*

Dan, 1, 12

Luke, 19

se-

ſeemed rich vnto himſelfe, when riches ſeemed, dung and godlineſſe ſeemed riches. Chriſt doth not wil other to giue all their goods away to the poore as hee bad the yoong man, to ſee what he would doe, but hee which forbad him to keepe his riches, forbids vs to loue riches, which makes our riches ſeeme pouertie. When ye contemne riches ye ſhall ſeeme rich, becauſe no man hath inough, but hee which is contented: but if ye couet and thirſt, as *Iacob* gaue *Ruben* a bleſſing, but ſaid thou ſhalt not be excellent, ſo God may giue you riches but hee ſaith, you ſhall not be ſatiſfied. For ye will be couetous vntill ye be religious. Hee which will haue contentation muſt leaue his couetouſneſſe in pawne for it. This is the ſpirite which we would caſt out, if ye wil leaue but this one ſinne behind you, you ſhal depart out of the church like *Naaman* out of *Iordan*, as

Mat. 19, 22.

1, Tim, 6. 17.

Gen, 49, 4

2, King, 5. 14

as if you had bin washed, & all your sins sweptaway like the scales frō *Pauls* eies. For what hath brought vsury, and simonie, & briberie, and crueltie, and subtiltie, and enuie, and strife, and deceite into this citie and made euerie house an Inne, and euerie shop a market of othes and lies, and fraud, but the superfluous loue of money? Name couetousnesse and thou hast named the mother of all these mischiefes: other sinnes are but hirelinges vnto this sinne: vsury and briberie, and simonie, and extortion, and deceite, and lies, and othes, are factours to couetousnesse, and serue for porters to fetche and bring her liuing in. As the receiuer makes a theefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer: because she receiueth ỹ bootie which they steale. Euen as *Rachell* cryed to her husband, Giue me children or els I die: so couetousnesse crieth

Gen. 30.1

vnto

vnto vsurie and briberie, and simonie and crueltie, and deceipt, and lies, giue me riches or els I die. How they may saue a little, and howe they may get much, and how they may prolong life, is euery mans dreame from sunne to sunne, so long as they haue knee to bowe vnto *Ball*, so manie vices vnd out of one which hath merited this title for it, The roote of all euill, as if hee woulde say the spawne of all sinnes. Rom, 11, 1, Tim, 6, 10,

Take awaie couetousnesse and hee will sell hys wares as cheape as hee: he will bring vp his children as vertuously as he: hee will refuse bribes as earnestlie as hee: he will succour the poore as heartily as hee: hee will come to the Churche as lightly as hee. If ye could feele the pulse of euerie hart, what makes *Gehezi* take the bribe, which *Elisha* refused? what makes *Demetrius* to speake for images, 2, King. 5, 27 Act, 19, 24

which

which *Paule* spake against, what
1.Sam.5.10. makes *Nabal* denie *Dauid* that which *Abigale* gaue him? what makes *Iudas* grudge the oile which *Mary* tendered? Nothing but couetousnesse. When thou shouldest giue she saith it is too much: when thou shouldest receiue, she saith it is to litle: when thou shouldest remit, she saith it is to great: when thou shouldest repent, shee saith it is to soone: when thou shouldest heare, shee saith it is to farre: like
Exod.5.6 *Pharao* which found one businesse or other to occupie the *Iewes*, when they should serue God.

Thus euery labor hath an ende, but couetousnesse hath none. when her seruant hath lied, he is ready to lie againe: when he hath sworne he is readie to sweare againe, when he hath deceiued he is readie to deceine againe: when the day is past he would it were to begin againe: When the terme is ended, hee wi-

sheth

theth that it were come againe: and though his house be full and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lancke and emptie, like the disease which we call the Wolfe, that is alwaies eating and yet still keepes the body leane. The Ante doth eat the food which she findeth. the Lyon doth refreth himself with the pray that he taketh: but the couetous man lies by his money as a sicke man sits be his meate, and hath no power to take it, but to looke vpon it, like the Prince to whome (because he would not beleue that God could send such plentie of corne into *Samaria*, before the next day passed,) the Prophet sayd that hee should see it with his eyes, but he should not eate of it. Thus the couetous man makes a foole of himselfe. He couteth to couet: hee gathereth to gather: he labourth to labour: he careth to care, as though his 2. King. 7. 2.

his office were to fill a coffer of angels, and then to die, like an Asse which carrieth treasures on his backe all the day, and at night they are taken from him which did him no good but lode him.

Yowe happie were some men if they knewe not golde from lead. If thou be wise (saith *Salomon*) thou shalt be wise for thy selfe, *Prou.* 9. 12. But hee which is couetous is couetous against himselfe. For what a plague is this, vnlesse one woulde kill himselfe, for a man to spend all his life in carking and pining and scraping (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he shall come againe when hee is dead, to eate those scraps which he hath gotten with all this stirre?

Of them which seem to be wise, there be no such fooles in the world as they which loue money better thē themselues: but this is a iudge-

ment

ment of God, that they which deceiue other should deceiue themselues & liue like *Cain* which was a vagabond vpon his owne landes, so they are beggers in the middest of their wealth. For though they haue vnderstanding to know riches, and a minde to seeke them, and wit to finde them, and politike to keepe them, and life to possesse them, yet they haue surely a false sight and bleare eye, that when their riches lie before them, they seeme poore: tie, and hee which hath not halfe so much seemes richer then they. Will you know how this comes to passe, to shewe that the couetous men belong to hell, they are like hel while they liue. Hell is neuer filled and they are neuer satisfied, but like the horse-leach which cryeth giue, giue, so their hearts crie bring, bring, and though the tempter should say to them as hee said to Christ, All these vvill I giue thee, yet Gen. 4. 14. Pro. 30. 15. Mat. 4.

yet all would not content them no more then heauen contented him: but as the glutton in hell desired a drop of water & yet a riuer would not satisfie him, for if a drop had bin granted him he would haue desired a drop more, and a drop more, and a drop to that, so they will lie and sweare and deceiue for a droppe of riches. The deuill need not offer them all as hee did to *Christ*, for they will serue him for lesse, but if he coulde giue them all, all would not content them, no more then the worlde contented *Alexander*. For it is against the name and nature of couetousnesse to be content, as it is against the name and nature of contentation to bee couetous.

Luke.16.

Therefore one sayth, that no mans heart is like the couetous mans heart, for hys heart is without a bottome, like a fire which hath neuer woode inough.

A prentise is bound, but for nine yeare and then hee is free: but if the couetous might liue longer then *Methusalah*, yet they woulde neuer be free men, but prentises to the worlde while they haue a foote out of the graue. Gen.5.25.

It is a woonder to see, as the deuill compasseth about, seeking whome hee may deuour: so men compasse about seeking what they may deuour, such loue is betweene men and money that they which professe god wil vnto it from their heartes, will not take so muche paynes for their life as they take for gaine.

Therefore no marualle if they haue no leysure to sanctifie them selues, whiche haue no leysure to refreshe themselues. Christ knewe what hee spake when hee saide No man can serue two maisters, (meaning God & the worlde) because ech woulde haue all. As ỳ angel & deuil Mat.16.24.

Iudg.1. stroue for *Moses* bodye, not who should haue a part but who shoulde haue the whole so they striue stilfor our soules who shal haue al. Therfore the Apostle saith, the loue of
1.Ioh.2.15 this world is enmitie to God. Signifieng suche emulation betweene these two, that God cannot abide the worlde should haue a part, and the worlde cannot abide that God should haue a part. Therefore the loue of the worlde must needes be enmitie to God, and therefore the louers of the world must needes be enemies to God, and therefore no
Ephes.5.5. couetous man is Gods seruant, but Gods enemie. For this cause couetousnes is called Idolatrie which is the most contrary sinne to God, because as treason setteth vp another king in the kings place, so Idolatrie setteth vp another God in Gods place. This word doth signifie, that the couetous make so much of mony, that they euen worship it in

their

their hearts, and would do asmuch for it, as the idolaters doe for their idols. *Paul* seing such sins committed, and such paine taken for gaine, thought with himselfe if they could be perswaded, that godlinesse is gaine, it is like that they woulde take as much paines for godlines, as they take for gaine. Therefore hee taketh vppon him to proue this strange paradoxe. that godlines is gaine, against all them in the verse before, which hold that gain is godlinesse: These two opinions are verie contrarie, and here are manie against one. A man woulde thinke that *Paule* should be very eloquent and sharpe witted, and that he had neede to vse some Logicke: For he hath chosen an hard text: what *Paul*, wil you proue that godlinesse is gaine? You shal haue mde opponentes against you; then *Michaia* had when he forbad *Achab* to fight: if you had taken the former verse

1. King. 22. 17.

which saith that gaine is godlines, then you shoulde haue had matter and examples inough, the marchant and mercer and lawyer, and landlord, and patrone, and all woulde come in and speake for gaine, as the
Act.19.28. *Ephesians* cryed for *Diana*: but if you will be crosse to all and preach godlinesse is gaine, to them which count gaine godlines. Then will
Acts.25. thinke of you as *Festus* did, that you speake you know not what. These
Mat.19. lessons are for *Paul* himselfe. As
Luke.12,18. Christ saith, All doe not receiue this word, so all doe not count this
Luke.16.14. gaine but losse, we count him riche
Dan.5.1. which hath his barnes full like the churle, his coffers ful like the glutton, his table full like *Baltasar*, his
1.King.4.26. stable ful like *Salomon*, his grounds full like *Iob*, his purse full like
Iob.1.3. *Cressus*. you speake against your
Luke.7.22. maister: for Christ sent worde vnto *John* that the poore receiue the Gospell, as though the godly were

of

of the poorer sorte, and *Dauid* calleth the wicked rich, they prospe- Psal.73.38.5. 12.
and florish, their seed blaketh not, their cowe casteth not, as if hee shoulde say, it is not as you take it *Paul*, that godlines doth make men riche. For this I haue obserued in my time, that the wicked are the wealthiest, and good *Lazarus* is the Luke.16.
poore man and wicked *Dives* is the rich man. Againe we read that the blinde man was asked, vvhich of of the Scribes or the Pharisees or the Elders did follovv Christ, yet these were counted rich men, though they had no godlinesse: and if ye should examine your selfe, it seemes you were no riche man for all your godlinesse, when you did worke with your handes for your liuing: 1.The.5.2.9.
therefore if Godlinesse bee suche gayne, how happeneth it, that your share is no better: So they which are like *Nicodemus* (when Christ saith they must be borne agayne) Iohn.3.

thinke that hee can haue no other meaning but that they must returne againe into their mothers
Iohn.6. wombe: and when he calleth hymselfe breade, that hee must needes meane such breade as they dine with
As the Iewes hearing the prophets
Math.20.20. speake so oft of Christes kingdom, and call him a king, looked for a temporal king which should bring them peace, and ioy, and glory, and make them like kings themselues: so the carnall eares whē they heare of a kingdome, and treasures, and riches, straight their minds runne vpon earthly, and worldly, and transitory thinges, such as they loue: to whome *Paul* answereth as Christ answered hys Disciples. I haue
Iohn.4.32. an other meate vvhich you knovve not of: so there is another gaine, which you know not of. I sayd not that godlinesse is earthly, or worldly, or transitorie gaine, but great gaine. Godlinesse is great gayne.

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He will not proue Godlineſſe to be gaine, but great gaine: Godlines is great gaine, as if he ſhoulde ſay, more gainful then your wares, and rents, and fines, and intereſt: as though he would make the Lawyer and Marchant, and Mercer, & Draper, and Patrone, and Landlord, & all the men of riches beleeue that Godlines wil make thē rich ſooner then couetouſnes. I feare this ſaying may be renued. If a man tel you, ye vvil not beleeue it, nay if God tel you, yet ye wil not beleeue it. As the Lord loked down vpon earth, to ſee if any did regard him, & ſaith, there is not one, ſo this ſentence may go from court to citie, from citie to countrie, and ſay there is ſcarce one in a towne that will ſubſcribe vnto it. Many (ſaith *Dauid*, Pſal. 4.) aske vvho vvill ſhewe vs any good, meaning riches, and honour, and pleaſure, which are not good, but when he came to goodneſſe it ſelfe, he

Aba. 1. 5.

Pſal. 14. 2. & 43. 2.

her leaues out Many, and prayeth in his owne person, Lord lift vp the light of thy countenance vpon vs, as though none woulde ioyne with him, yet Wisedome is iustified of her owyn children, and the godlye call Godlines gaine. To make vs loue Godlinesse, he calleth it by the name of that we loue most: that is, Gaine. As the Father calleth his sonne which hee would loue more than the rest by his owne name, to put him in minde of such a loue as he beareth to himself. Here we may see that God dooth not commaund men to be godly onely, because it makes for his glory, but because Godlinesse is profitable to vs. For Godlines is not called Gaine in respect of him, but in respect of vs: it is gain to vs, but it is dutie to him. So it is not called health in respect of God, but in respect of vs, because it is the health of the soule. so it is not called a kingdome in respect of God

God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. But all the good thinges in the world together, and the goodnesse of all is found in Godlinesse: and therefore godlinesse is called by the names of those thinges that men count best, to shewe that the Godlie are as well, as merrie, as content with their loue towarde God, and Gods loue toward them, as other are with health, and wealth, and pleasures. Therefore it is said of the Godly, *Esay*. 33. The feare of the Lord is his treasure. Therefore saith *Ieremy*, 3. *Lament*. The Lord is my portion. as though he desired nothing els: and therefore it is said of *Moses*. *Heb*. 11. 26. That he esteemed the rebuke of Christ greater riches thē al the treasures of Egypt. If crosses be riches, as *Moses* thought, what riches are in Godlinesse: but is this al: shal godlines be

our

our riches in this life only. Nay (saith *Paule*, 1.*Tim*,4) Godlinesse hath the promises of this life and of the life to come. And therfore christ saith, First seeke the kingdome of God, and all the rest shall bee cast vpon you, euen as the sheanes fel before *Ruth*: so riches shall fall in your way, as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, riches wer cast to thē they knewe not how, but as if God had said, Be rich, and they were rich straight. For all good thinges were created for the good, and therefore they are called good. *Gen*, 1. Because the good God created them for good men to good purpose: and therfore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithfull haue the inwarde blessings, so they haue the outward blessings too, when they are good for thē. For (sayth *Dauid*, *Psal*. 34) They vvhich seeke the Lord shall

Mat.6.
Ruth.2.16

Gene.25.30
Gen.27.8

vvant

vvant nothing that is good. He sayth not, that they shall vvant nothing, but, that they shall vvant nothing that is good. Now God knowes better then wee what is good for vs: as the Nurse knoweth better then the child when the milke is ready for it. Therefore Christ saith, Your heauenly Father knovveth vvhat you haue need of: he saith not that vve know vvhat vve haue need of, but that our father knovveth: as if he shoulde say, when you haue neede of health, your Father will sende you health: when you haue neede of riches your Father will send you riches: whē you haue neede of libertie, your Father will send you libertie: for he saith not onely, that his Father knovveth vvhat vve haue neede of, but he vvill giue vs the things vvhich vve need. Therefore as childrē take no care for their apparell, what cloathes they should weare, nor for their victuals, what meat

meat they should eat, but leaue this care for their father, so saith Christ, Take you no care, for my father careth for you.

Hee was not content to call Godlinesse gain, but hee calleth it great gaine, as if hee would say Gaine, and more then Gaine: riches, and better then riches: a Kingdome, and greater then a Kingdome.

As when the Prophetes woulde distinguish betweene the Idol gods and the liuing GOD, they call him the great God: so the gaine of Godlinesse is called greate gaine. The riches of the worlde are called earthlye, transitorye, snares, thornes, dung, as though they were not worthye to bee counted Riches: and therefore to draw the earnest loue of men from them, the holy Ghoste bringes them in with such names of disdaine, to disgrace them with their louers: but

when

when hee comes to Godlineſſe, which is the riches of the ſoule, he calleth it great riches, heauenlye riches, vnſearcheable riches, euerlaſting riches, with all the names of honor, and al the names of pleaſure, and all the names of happineſſe. As a woman trimmes and deckes her ſelfe with an hundred ornaments, onelye to make her amiable, ſo the holy Ghoſt ſetteth out Godlineſſe with names of honour, and names of pleaſure, and names of happineſſe, as it were in her iewels with letters of commendation, to make her to bee loued. Leaſt any riches ſhoulde compare with Godlineſſe, hee giues it a name aboue other, and calleth it Great Riches, as if hee woulde make a diſtinction betweene Riches and Riches: betweene the gaine of Couetouſneſſe, and the gain of Godlineſſe, the peace of the

world

world and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost. The worldly men haue a kind of peace, and ioy, and riches, but I cannot call it great, because they haue not enough, they are not contented as the Godly are, therefore onely Godlinesse hath this honour, to be called great riches. The Gaine of couetousnes is nothing but wealth, but the Gaine of Godlinesse is wealth and peace, and ioy, and loue of God, and the remission of sins and euerlasting life. Therefore onely Godlines hath this honour to be called great gaine. Riches make bate, but Godlinesse makes peace: Riches breede couetousnesse, but Godlinesse bringes contentation: Riches make men vnwilling to die, but Godlinesse makes men ready to dy: Riches often hurt the owner, but Godlinesse profiteth the owner & other. Therefore onely Godlinesse hath this honour

nour to be called great riches, such gaine, such ioy, such peace is in Godlinesse, and yet no man couets it: for this is the qualitie of vertue, it seemeth nothing vnto a man vntil he hath it, as *Salomon* saith of the buier, while he is in buying he dispiseth the thing which he buyeth, & saith, It is naught, it is not worth the price which ye ask, but when he hath bought it, so soon as he is gon, he boasteth of his penworths, and saith it is better, then his mony. So Godlines, before a man haue it, hee saith it is not worth his labor, and thinkes euery houre too much that he spendeth about it, but when hee hath found it, he would not loose it againe for al the world, because hee is now come to that, which followeth, to be contented vvith that hee hath. Riches come, and yet the man is not pleased, honour comes and yet the man is not pleased: li-

Pro. 20. 14.

bertie comes, and yet the man is not pleased, pleasure comes, and yet
Psal.23.5 the man is not pleased, vntill God come, & then he saith, My cup is ful.
Iohn.14.7 Shevv vs thy father (saith *Phillip*) & it sufficeth. nay shew vs thy truth and it suffiseth. Novv my soul (saith the Churle) take thy rest: nay, now
Luke.12.19 my soule take thy rest, for thou hast layd vp for many yeares. The godly man hath founde that which the world dooth seeke, that is inough, euery word may be defined, & euery thing may be measured, but enough cannot be measured nor defined: it changeth euery year: when we had no thing, we thoght it enough if we might obtaine lesse then we haue: whē we came to more, we thought of an other enough: nowe we haue more, we dream of another enough: so enogh is alwais to come, though too much be there already. This is because we seek contentation in the things, when it is in the mind, for

Godli-

Godlines is in the the mind, and the gaine of Godlines is contentation. The apostle speakes as though hee had founde a new kinde of riches, which the world neuer thought of that are of such a nature, that they will satisfie a man like the water that Christ spake of, he that drinkes of this water shall thirst no more: so they that tast of these riches shall couet no more: but as the holy ghost filled all the house, (*Act.*2) so ẏ grace and peace, and ioy of the holy ghost filleth all the hart, that as *Ioseph* had no nede of *Astronomy* because hee had the spirite of Prophecie, so hee which hath contentation hath litle ned of riches. Such a sweet thing is Godlinesse that it seasoneth all estates, like the Unicornes horne, which dippeth in ẏ fountain, & maks the waters which were corrupt & noisom clear & wholsome vpon the suddaine: so whatsoeuer estate godlinesse comes vnto, it saith like the

John.4.

Act.2.

Gen.44.15

Apostles, Peace bee to this house, peace be to this heart, peace bee to this man.

Luke.5.9 I may liken it to the fiue loaues and two fishes wherewith Christ fed fiue thousand persons, and yet there were twelue baskets full of that which was left, which coulde not fill one basket when it was whole: so their litle feast was made a great feast: so the godlye though they haue but litle for themselues, yet they haue something for other, like the wyddowes Pyte, that they Mark.12. may say as the Disciples saide to Math.10 Christ, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all: For if she want bread, she can say as Christ said, I am ano- John.4.32. ther bread: If she want riches, she ran say, I haue other riches: If shee want strength, she can say, I haue other strength: If shee want friends, she can say, I haue other

friendes,

friends. Thus the Godly find all within, that the Godlesse seek without. Therfore if you see a man contented with that which hee hath, it is a great signe that Godlinesse is entred into him, for ỹ hart of man was made a Temple for God, and nothing can fill it but God alone. Therefore *Paule* saith after his conuersion that which he coulde neuer say before his conuersion, I haue learned to be contẽt, First he learned godlines, then godlines taught him contentatiõ. Now (saith *Paul*) I haue learned to be content, as though this were a lesson for euery Christian to learn, to be content. For thus he must thinke, that as God said to *Moses*, when he coulde not obtaine leaue to goe to *Canaan*, Let this suffice thee to see Canaan: so, whatsoeuer he giueth, he giueth this charge with it, Let this suffice thee. As *Ieremy* saith, This is my sorrow, and I vvil beare it, so thou must Phil. 4. Deut. 26. Ier. 10. 19

say, This is my portiõ & I will take it. This is the signe, whether Godlines be in a man, if he haue ioy of ỹ which he hath: for ỹ thinges which god giueth to ỹ righteous, *Paul* saith ỹ he giueth thẽ to enioy, 1. *Tim.* 6. 17. ỹis, if he haue much, he can say with *Paul*, I haue learned to abound: if he haue litle, he can say with *Paule*, I haue learned to vvant: ỹ is, if he haue much as *Abraham*, & *Lot*, & *Iacob*, & *Iob*, and *Ioseph*, yet it cannot corrupt his mind, but as the net was ful of fishes, and yet did not rent, because they cast it in at Christs cõmaund: so though ỹ godly man be full of riches, yet his heart is not rent, his mind is not troubled, his coũtenãce is not chaunged, because hee remẽbreth ỹ these thinges were geuen him to do good, as *Hester* thought of her honor: if hee haue litle, it is like the litle oyle, which serued the widow as litle as it was, For a litle to the righteous (saith *Dauid*) is better

Iohn. 21. 11.

Hest. 4. 14.

2. King. 4. 7

Psal. 34.

then

then great riches to the vngodly: for when a man hath found ye heauenly riches, hee careth not for earthly riches no more then he that walketh in the Sun, thinks not whether the Moon shine or no, because he hath no need of her light. Therfore we conclude w Christ (*Math.* 5) Blessed are they vvhich thirst after rigteousnes, for they shall be satisfied; Not they which thirst after riches, nor they which thirst after honour, nor they which thirst after pleasure, they shal not be satisfied, but thirst more, as the ambitious, voluptuous and couetous do, but they that thirst after rtghteousnes shalbe satisfied, though they haue no riches, nor honor, nor pleasure: euen as *Adam* was warm though he had no cloaths, though he was naked, yet he did not see his nakednes, so long as he was innocent: but when he began to rebel, then he began to want cloaths, so thogh a man be pore, yet he doth not see his pouerty

Mat. 5

Gen. 2

so

so long as hee is contented, but when hee beginnes to couet, then he beginnes to want riches, and from that day the curse (in the first of *Agge.6.*) takes holde vpon him, Ye eat, but ye haue not inough: ye drinke, but ye are not satisfied: ye cloath your selues but ye are not vvarme. Indeed the couetous man seemeth to drawe the world to him with cordes, his coffers are of lodestones, his handes like nettes, his fingers like lime-twigges, there it comes, and there it comes, one would thinke that this man should be happie one day.

When the Churles barnes wer full, hee bad his soule rest, thinking to gaine rest by couetousnesse, that hee might say Riches gaine rest aswell as Godlinesse, but see what happened that night when he began to take his rest, riches & rest, and soule and all were taken from him. Did he not gaine faire? would

Luke.12.8.

hee

he haue taken suche paines if hee had thought of such rest, couetousnesse may gaine riches, but it cannot gaine rest, ye may thinke like this churle to rest, when your barnes and shoppes and coffers are full: but yee shall finde it true which *Esay* saith, there is no rest to the vngodly, therefore the wise man to preuent anie hope of rest, or honour or profite, by sinne, speakes as though he had tried, a man cannot be established by iniquitie. Therefore hee cannot be queted nor satisfied by the gaine of deceipt, or bribes, or lies, or vsurie, which is iniquitie: therefore blessed is the man whome godlinesse doth make riche, for vvhen the blessing of the Lord maketh rich (saith *Salomon*) he doth ad no sorovv to it, but (saith he) the reuenevves of the vvicked is trouble, as though his money were care: wherefore let patrone, and landlord, and lawyer, and all say, that *Paul* hath chosen the better riches, which theefe, nor moth, nor

Esay. 41.

Pro. 12. 3.

Pro. 10. 2.

Pro. 13. 6

nor canker can corrupt. these are the riches at least which wee must dwell with, when all the rest which wee haue lied for, and sworne for, and fretted for, and coloned for, and broken our sleepe, and lost many sermons, forsake vs. Like seruauntes which chaunge theyr maisters: then godlinesse shall seeme as great gaine to vs as it did to *Paul*, and hee which loued the worlde most, would giue all that he hath for a dram of faith, that he might be sure to go to heauen when hee is dead, though hee went towardes hell so long as hee liued.

It is said of this citie that manie citizens of *London* haue good willes, but bad deedes, that is, you doe no good till that ye die.

First you are vngodly, that you may be riche, and then you part from some of your riches to excuse for your vngodlinesse, it may be, that some heere haue set down in their willes, when I die I bequeath an hundreth pound to a col-

colledge, and an hundreth pound to an hospitall, and an hundreth gownes to poore men. I doe marualle that you giue not more when you are at that point, for *Iudas* when hee died returned all againe: so yee die and thinke when ye are gone, that God will take this for a quittance: bee not deceiued for God doth not looke vpon that whiche yee doe for feare, but vpon that which yee doe for loue. if you can finde in your heart to doe good while yee are in healthe, as *Zacheus* did, then God hathe respect vnto your offering, but before God hearken howe you giue your riches, first hee examines howe ye come by them. Mat. 27. 3

Thus you see the fruites of Godlinesse and the fruits of couetousnesse: if yee bee couetous you shall neuer haue inough though ye haue too much. If ye be godly, yee shall haue inough though yee seeme to haue nothing.

Therefore what counsell shall I giue you, but as Christ counselled hys

Luk.16.9 disciples, be not friendes to riches, but make you friendes of riches, and knowe this, that if hee cannot say as *Paul* saith, I haue learned to be content, Godlinesse is not come into your house yet, for the companion of Godlinesse is contentation. Therefore as Christ saith, if the sonne make you free, you shall be free in deede, so I say, if godlinesse make you rich, ye shalbe rich indeede.

Phil.9

Iohn.8.39.

FINIS.

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